

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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It is an irrefragable evidence of the falsity of the Athanasian Creed, that the more it is investigated the more its absurdity, its shocking and blasphemous consequences appear. In my last by fair induction from his own positions I demonstrated the revolting fact, that my opponent holds the doctrine that THE DIVINE NATURE WAS MORTAL—that GOD the GREAT FIRST CAUSE, the CREATOR and SUPPORTER OF THE UNIVERSE was subject to Death and that he was actually slain on Mount Calvary!!!

The gross and irrational nature of this doctrine is calculated to produce such universal disgust that I expected my opponent would in his reply make a vigorous attempt to overthrow my conclusions. In this however I have been disappointed! His last Address presents to view a very exhausted intellect, striving by a weak and incongruous effort, at once to evade the force, and establish the truth of my position as firmly as possible.

He endeavours to evade the force of my position (after saying that "God actually laid down his life for us") by the following remark—"alho only mortal flesh, in one sense can die, yet in common language we predict the death of that whole person to whom the mortal flesh belonged. Thus when we say John died, we do not mean that his soul died, but only all that was mortal of John suffered death. When we say Paul was beheaded, Isaiah was slain asunder, we do not mean that their souls were beheaded or slain asunder! but that part of them that was capable of these things was thus served." By this very learned exposition of the meaning of "common language" he meant to convey a kind of dim half formed idea, that when we speak of the death of Christ, "we only mean that all that was mortal" in Jesus of Nazareth "suffered death!"—If this were not his intention I am quite at a loss to discover how his remarks can have any relevancy to his subject!!! If this were his intention he stands before the public in the character of a Prevaricator. But let us now recur to the conclusion he draws from this display of the meaning of "common language!"—To his conclusion, which is one of the most singular specimens of equivocation that I remember to have noticed, I would draw the particular attention of our readers!—"So when the Bible tells us that God purchased the Church with his own blood" (which, by the way, it never meant to tell us, as I have before shown) "we do not understand that the divine nature suffered, for of suffering it is incapable." Here "Paul" had nearly been shipwrecked on the shores of Unitarianism!—but by a dexterous manoeuvre he turned about and made directly for the port of Trithemism!!!—"But" says he "we understand that the mortal flesh which was crucified and that blood which was shed on Mount Calvary belonged not to a mere man but to the mighty God!!!"

Let us now see if it be possible to pick any meaning out of this equivocal piece of jargon. First, he tells us "the divine nature is incapable of suffering."—Now if the divine nature be incapable, of suffering, it must be incapable of dying! and consequently "Paul" overturns his own theory—he contradicts his preceding and subsequent assertions!—"God did not lay down his life!!!"—"The God of Glory was not slain!!!"—"It is not a fact that "the Giver of life suffered his creatures to put him to death!!!"—unless indeed man could put his Creator to death, without inflicting upon him any suffering!!—Secondly. He asserts that "the mortal flesh which was crucified, and that blood that was shed on Calvary belonged not to a mere man, but to the mighty God!!!" Now what are we to understand by this?—Are we to believe that the flesh and blood alluded to, are parts of the Deity? Or are we to understand they were only his property? If they were parts of the Deity, they were "incapable of suffering" upon "Paul's" own acknowledgement; if they were not divine, then God did not die, and consequently my opponent's theory falls to the ground!—Thirdly, he has told us that "only mortal flesh, in one sense, can die." Now if that were "only mortal flesh" that died on Calvary, where does he find his dead God?—If it were not "only mortal flesh," then something besides "mortal flesh"—can die—then the divine nature is capable of suffering!!! Let Paul choose either alternative and he contradicts himself!

The subsequent parts of his Address do not however leave us in any doubt as to the part he will choose!—He soon gives us a fine specimen of Theological science! He eagerly presses on his Reader the awful and blasphemous idea that "JEHOVAH THE AUTHOR OF LIFE, THE CREATOR OF THE WORLD—WAS ABUSED AND KILLED, and that by the agency of the creatures he had made, and who at the same time were sustained by him in life and existence!!!"

When such absurd and disgusting doctrine as this, is held up to public view—as a part of the Christian system, it is no wonder there is so much Deism in the world. It has made more infidels a thousand fold, than the whole train of deistical writers put together.

It is believed by all but Atheists, that matter is inert—that all visible nature is perpetually sustained by divine power—that as human creatures we are incapable of drawing a single breath, but through the strength immediately communicated from the eternal source of life and motion—the author of our existence—that if this power were suspended for a single moment, universal ruin would instantly ensue—creation would be annihilated, all nature would return to its original nonentity!!—Now if this view be correct "Paul's" theory must be false! At that very moment when "Jesus bowed his head and gave up the

Ghost." John xix. 30. All this beautiful Creation, our Earth and "the silvery Moon its fair attendant" the "Sun that shines by day," the "ten thousand that shine by night" with all their satellites, must have "sunk into everlasting obscurity" And so "Paul" the chivalrous Champion for the honours of Trithemism, would not have been here to blaspheme that glorious and eternal Divinity "in whom we live and move and have our being," with whom there "is no variableness neither shadow of turning" from whom are "the issues of life," and without whom Eternal Chaos must reign sole monarch of an interminable dreary void!!! Acts xvii. 23. James i. 17. Prov. iv. 23.

In my former Essays, I have shown that the "Man Christ Jesus," 1 Tim. ii. 5. who was made of a woman, Gal. iv. 4. "was made like unto his brethren," Heb. ii. 17. "touched with a feeling of our infirmities—tempted like as we are," Heb. iv. 15. "made perfect through suffering," Heb. ii. 10. "He learned obedience by the things which he suffered," Heb. v. 8. "increased in wisdom and stature and in favour with God and man," Luke ii. 52. He passed through all the stages of life, from the innocent helpless infant, to the perfection of manhood. He was "a man of sorrows and acquainted with grief," Isa. liii. 3. As a man, he had his hopes and fears—his comforts and afflictions—as a man, he was subject to hunger and thirst and pain and conflict—as a man, he shrunk with horror at the prospect of a painful death—"he sweat as it were great drops of blood," Luke xx. 44. and finally, as a man he died in agony, and was buried! It is impossible that all this could be said of the Deity! "the divine nature" as my opponent acknowledges, "is incapable of suffering," consequently, the scriptures quoted, do not relate to the "divine nature!" and thus the sacred penmen have fully relieved us from the necessity of admitting that "the creator of the world was killed."

In the Beginning was the WORD, and the Word was with God and THE WORD WAS GOD.—All things were made by Him.—This divine, living, all powerful Word, who spake and Worlds sprang into existence, who said "Let there be light" and instantly a thousand Suns flamed in the firmament of heaven; in infinite mercy, for the redemption of sinful man, was "manifested in the flesh." For he took not on him the nature of Angels, but he took on him the seed of Abraham. Heb. ii. 16. Thus CHRIST as the SAVIOUR, the REDEEMER, the RECONCILER, the JUDGE of a lost World, was GOD MANIFEST IN THE FLESH. 1 Tim. iii. 16. the eternal fountain of divine life and light "For in him was life and the life was the light of men"—and HE "was the true light that lighteth every man that cometh into the world." John i. 1. 3. 4. 9.

It was in this divine character "God manifest in the flesh" that bending over the tomb of Lazarus he cried with a loud voice "Lazarus come forth," when lo! the dead instantly obeyed, life resumed her dominion, and he came forth bound and foot with grave clothes." John xi. 43. 44.—It was in this divine character that he went into the chamber of the deceased damsel, and taking her by the hand, said, "Talitha cumi, which is being interpreted, Damsel I say unto thee arise!" when instantly she was wrested from the grasp of death, and restored unto her weeping relatives, a blooming trophy of that Power, which is indeed "the Resurrection and the Life." Mark v. 41. 42.—It was in this divine character that "he arose and rebuked the Wind, and said unto the Sea, Peace be still!" and the Wind ceased, and there was a great calm! Mark iv. 39.—It was in this divine character that "Jesus cried saying, If any man thirst, let him come unto me and drink"—and again "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him, a Well of Water springing up unto everlasting life"—and again "I am the bread of life—he that cometh to me, shall never hunger, and he that believeth on me, shall never thirst." John iv. 14. vii. 37. 38. vi. 35.

By failing to make this distinction men have run into the grossest errors concerning the divine nature.—With the Bible in their hands they have taught doctrines, which would disgrace the Koran of Mahomet, the Vedas of the Bramin, or the Religion of our Indians—doctrines unknown to the primitive Christians—having their origin in a dark and turbulent era, when the church had apostatized from Christ, her divine head—when she had forsaken Him, "the fountain of living Water," and had "hewed out" to herself "cisterns (systems of Divinity) broken cisterns, that could hold no water." Thus, age after age rolled away!—One degree of darkness succeeded to another, until her glory had departed, and like fallen Babylon, she had become a den of wild beasts, a habitation of dragons—a court for owls—and a dancing place for Satyrs. Isa. xlii. 21. 22.

When at last, the professed Church of Christ had lapsed into this awful and filthy state—when every vestige of her primitive beauty was obliterated, God in condescending mercy raised up a few worthy & intrepid Reformers, who according to the measure of light and knowledge they had received, laboured faithfully for a restoration to her original purity!—Under their circumstances, they did much for the honor of the glorious cause they had espoused.—In their situation, it is rather cause of admiration that they effected so much, than matter of censure that they did no more!—But it is certain, they left much undone for their successors to do.—Unhappy for the cause of Christianity, their disciples instead of considering them as Pioneers in the work of Reformation, were so weak as to believe that the great object was already accomplished!—Under this impression,

they set themselves down at ease, on the labours of their predecessors, and thus left the work unfinished, and the Church embarrassed with numerous Errors, the fruit of the Apostasy—and among these the absurd and pernicious doctrine of a Trinity of persons in the Divine nature!!!

Trusting and believing, that every rational and unprejudiced Christian, (and I address myself in a particular manner to such of my readers) must see the absurdity of the Athanasian scheme, and reject with horror every sentiment which is hostile to the Unity of the Deity—I will proceed to answer the arguments of my opponent, in support of his irrational and monstrous theory!!!

And first, we will consider the passage, John, x. 15. 18. "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again!!" Hence "Paul" concludes "the speaker must have been a divine person!" For he says "none but God has power to lay down life and take it again." This conclusion however is unwarranted by the text—it supposes what is not granted, and what is positively denied by our Lord himself!!!—to wit, that this Power was not derived from God!—The very sentence following Paul's quotation, and in the same verse of which he has cited a part, contradicts his assumption "This commandment have I received of my Father!!!"—and it is still more clearly contradicted where Christ says "All power is given unto me in heaven and in earth" Matt. xxviii. 18.

The power to lay down life, by submitting cheerfully to the violence of wicked men has been given to thousands as by reference to the martyrology of Europe, Asia and America is very evident. The "power to take it again" always did, and always must remain, in the hand of the Deity—unless when "given" by Him to another, as our Lord expressly declared it was to himself!—That this power was the power of God delegated to Christ is indubitably proved by other explicit testimony derived from himself—"Verily, the son can do nothing of himself"—"I can of mine own self do nothing"—"Ye shall know that I do nothing of myself" John v. 19. 30. viii. 28. Thus "Paul's" reasoning is proved fallacious! and our "nerves" have been "shocked!" by what he calls "a scripture phrase," but which is nothing more than his absurd and shocking conclusion drawn from his own preposterous notions of the divine nature!!!

The text Phil. ii. 5. which speaking of Christ says "Who being in the form of God thought it not robbery to be equal with God," presents no difficulty, when considered in connexion with other scripture passages. "God was in Christ," said the Apostle. 2 Cor. v. 19. "In him dwelleth all the fulness of the Godhead" Col. ii. 9. and "in him were hid all the treasures of wisdom and knowledge" Col. ii. 3.—considering Christ in this point of view, it certainly could not rob the Deity of any part of his honour to consider Christ "equal with God!" The conclusion is irresistible Christ in unity with the Deity may "be equal with God!" while it is contended in the language of the Apostle that he was "made like unto his brethren, and in his own language, that he of himself could "do nothing!!!"

From the text 2 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich," "Paul" draws this strained and unwarranted conclusion—"It is proper to say that God made himself of no reputation!" that he "became poor!"—suffered!—"died and was buried!!!"—In the present instance I think I may appeal to the reason—good sense, and candor, of every rational Christian, whether my opponent's reasoning is not blasphemous!—Can it be possible that the Apostle, who was a man of judgment in natural and divine things, could suppose that God the CREATOR ever "died and was buried!" that he, "of whom are all things and by whom are all things" 1 Cor. viii. 6 became defunct!—that he ceased to exist! and was buried in the sepulchre of Joseph of Arimathea!—can that sensibility which "shrinks and cries blasphemy" at such sentiments as these be deemed of a "morbid kind?" I think it will be more just to say, that he who entertains such sentiments has neither sense nor sensibility!! Deeply involved in darkness and error like the maniac wandering among the tombs, he may claim our pity—but as a guide he must be considered as the "blind leader" whose final destiny is a ditch!!!—That our Lord was "rich" in divine wisdom and power, is certain, and that for the sake of poor sinful man he led a life of poverty in this world, is equally true; but hence to infer that he was "a divine person" is ridiculous, although it is about as good logic as my opponent has displayed in the other parts of his address!

The arguments drawn from passages in the Book of Revelations where our Lord is frequently spoken of in a two fold character has no force against us who freely acknowledge his Divinity. It is true that Christ as one with the Father "the Word that was God" is the Alpha and Omega the first and the last—as the son of the Virgin Mary it is not true of him. As it regards his humanity the time was when he did not exist. To say that a Divine Being was dead, is a contradiction in language. It is in fact to deny his divinity—"the divine nature is incapable of suffering" as Paul is forced to acknowledge.

"But that God was killed, by the agency of the creatures he had made, are things too high for you—they are above your reason and beyond your comprehension!"—Paul I freely admit, and further they are contrary to reason and are absolute impossibilities!!! Dogmas suited to a Bedlam and only adapted to the speech of a maniac!!! A transition from life to death is the great-

est possible change that can be contemplated! But God is immutable, unchangeable! the same yesterday to day and for ever!—with him there is no variableness neither shadow of turning! From the whole compass of words constituting language a more false and absurd sentence could not be formed than that "God died!"

I will now notice a few of his general remarks. He begins by telling us he has "no time to trifle"—It would have been well if his address did not contradict his assertion!—It appears he had time to fabricate trifling tales no way connected with his subject and to make statements totally devoid of truth. Speaking of Samuel Fothergill an eminent and truly evangelical minister of our Society who died about fifty years ago—he says, "In his dying exercises he makes no mention of a Saviour's Righteousness"—Now I should like to know where "Paul" got this information? was he present at his death?—The account we have of the state of his mind during his illness is very brief—What my opponent calls his "dying exercises" are a few expressions made to some of his relations who called to see him on their way to London, some time before his death! But suppose he never spoke of "a Saviour's Righteousness," what then? Does that prove that he did not depend on the righteousness of Christ for salvation? By no means! many talk much about it that are wholly ignorant of the righteousness in question! But Fothergill was not of this number. His happy redeemed soul clothed with the righteousness of Christ and supported by divine strength, could say "Though painful my nights and wearisome my days, yet I am preserved in patience and resignation! Death has no terrors, nor will the grave have any victory—my soul triumphs over Death Hell and the Grave!"—I have an evidence that I shall gain an admittance into the glorious church triumphant far above the heavens! The worst wish I entertain for my opponent is, that he may make as happy an end, as the holy man he has so shamefully slandered!

Again he says "In five long prayers, affixed to his sermons, he makes no mention in the name of Emmanuel! That my readers may, in future, know how to estimate the veracity of my opponent, I will quote two passages from the prayers alluded to! 1st. "We pray thee in the name and Spirit of thy dear Son, to direct us in the succeeding steps of our lives—to preserve us in an humble dependence and holy trust in thy power—and may we be continually favoured to make mention of thy name, with joy and gladness of heart"—2d. "Most gracious and adorable fountain of Mercy, we humbly beseech thee, in the name and Spirit of thy dear Son, to write instructions upon our minds—give us to ponder the excellency of thy loving kindness, and humble our minds in a sense of solemn gratitude to thee!"

Again he asserts, that Fothergill "has but one sentence, and that of a very general kind, of confession for sin." I have not room to refute this slander by quotations from these prayers—suffice it to say, in the very first prayer, there are four particular confessions of sin and humble acknowledgements of divine mercy for their pardon!!!

Such reader is the character of our opponent! He tells us he speaks "in the fear of God." But if we judge from his actions what are we bound to believe. Does the fear of God lead men into slander? Does it lead them to calumniate their fellow-Christians? Does it lead them to say the things that are not? Fothergill like "Paul" an Apostle of Jesus Christ! travelled thousands of miles in the love of the Gospel on his own charges—he "freely gave" what he had "freely received"—he preached "Christ, the Wisdom of God, and the Power of God"—in the true spirit of his divine master, he called sinners to repentance—he invited the prodigal to the fathers house—he comforted the afflicted and disconsolate—he strengthened the weak, and confirmed the strong—but he bore a steady testimony against a corrupt hireling mercenary priesthood!!!—And "Paul" is offended!!!—and because he is offended he slanders him!—Alas! poor human nature!!!—Put forth thine hand now and touch his bone and his skin and he will curse thee to thy face! only let interest be touched, and even the dead shall not rest in peace!

## A HYMN.

By Krishna, the first Hindu baptised in Bengal, and now a preacher of the Gospel.

O Thou my soul, forget no more  
The Friend who all thy misery bore;  
Let every idol be forgot,  
But, O my soul, forget Him not.  
But, O my soul, forget Him not,  
Thy guilt assumes, thy fetters breaks,  
Discharging all thy dreadful debt;  
And canst thou e'er such love forget?  
Renounce thy works and ways with grief,  
And fly to this most sure relief;  
Nor Him forget who left his throne,  
And for thy life gave up his own.  
Infinite truth and mercy shine  
In Him, and he himself is thine;  
And canst thou then, with sin beset,  
Such charms, such matchless charms, forget?  
Ah! no—until life itself depart,  
His name shall cheer and warm my heart;  
And, inspiring this from earth I'll rise,  
And join the chorus of the skies.  
Ah! no—when all things else expire,  
And perish in the general fire,  
This name all others shall survive,  
And through eternity shall live.

\* The Hindu name of The One God.



From the Christian Spectator.

## ON CHRISTIAN INTERCOURSE

Man was made for Society. There is a principle common to all, which, independently of calculation, leads them to associate with each other. If proof of either the existence, or the power of this principle be necessary, we have it in the broad fact, that in every age and country of the world, and in every stage of improvement, from the rudest to the most polished, men have sought to live in communities. If there be any exceptions—any instances in which men have exiled themselves from every circle of their fellows, they are extremely rare; and these have not taken place in consequence of the absence of this principle, but in opposition to it. It is not till violence has been done to the sympathies of our nature, and the ties of mutual converse have been broken, that a single individual of our species will wish to exclude himself from the society of the rest.

This social principle, though common to all, becomes variously modified, according to the circumstances under which it has to act, and is usually discriminative in its operations. Thus differences of views, tastes, and habits, have always an extensive influence in determining and fashioning the different classes of society. The man of learning, for instance, seeks his companions among men of learning; the statesman, among statesmen; the man of business, among men of business. And so through every class. The different modifications of human character, give rise to the different modifications of human society. Associates all will have; and each individual makes choice of those whose views and feelings best comport with his own.

The Christian has also his share in the common principle, and also exercises it in preferring to associate with kindred spirits. *I am, said David, a companion of all them that fear thee, and of them that keep thy precepts.* These the Christian esteems as the excellent of the earth, in whom is all his delight. And he chooses them, not merely from considerations of duty, or of advantage, but also because it is the inclination of his heart, and because their society affords him the best enjoyment. If you ask me why the Christian chooses such companions, while the man of the world can find no attractions in them?—the answer is, For the same reason that you prefer your fellow men to creatures of another species, or the members of your own family to strangers. True Christians are always a race by themselves. There are certainly no family relations so near, and no kindred sympathies so tender as theirs:—They have all one Father, one Saviour, one baptism, one inheritance,—they all “drink into one Spirit,”—they are all members of one body. “We being many, are one body; for we are all partakers of that one bread.” And reader if you are a Christian, you will find in all true Christians more than friends; more than brethren; you will find in them fellow-members of the same body, the head of which is Christ. You will find in them men who, more than friends and more than brethren, will feel an interest in your welfare,—will be able to enter into your feelings, understand your language, sympathize in your afflictions, rejoice in your prosperity, and do all those kind offices which give such ineffable sweetness and felicity to the communion of saints.—Hence too the attachment between Christians is stronger than that between any other class of men. “Behold how these Christians love one another,” is a tribute of commendation which was never received, and never deserved by any other community in the world. However men may be united by ties of interest, or ties of blood, there are no ties on earth so strong and no sympathies so tender, as those of true Christian fellowship, arising from a vital union to a most gracious Saviour by the indwelling of the same Spirit.

Having said thus much of the existence of the social principle in our species, and of its importance with reference to Christians; I proceed to enumerate some of the advantages which the followers of the Lord Jesus derive from frequent intercourse with each other.

1. Religious intercourse is calculated to increase our religious knowledge. “A wise man will hear, and increase learning.” Conversation between friends collects into one body the several portions of intellectual light which were before scattered among them all; and puts each individual into possession of the whole collected mass. The fact too of your contributing to the common fund makes you more perfectly

master of what you possess before:—you will at once see it more clearly, and learn to use it with more readiness and judgment. Such mutual communications moreover quicken and stimulate the mind in search of further knowledge. “As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.” And it has frequently been observed that some of the most useful inventions have originated from the collision of men’s minds when earnestly engaged in conversation.

2. Nor are the advantages of religious society limited to the mind. The heart also has its share. If the collision of minds elicits light, the contact of hearts communicates heat. “How can one be warm alone?” If you have only a single spark of love to your Saviour when alone, it will increase into a flame by uniting with the love of others. And if “evil communications corrupt good manners” and taint the heart; good communications have a tendency to sanctify and save.

3. A third advantage of religious society is the consolation which it affords in adversity. There is not a more effectual way to bear each other’s burdens, than by sympathizing in each other’s afflictions. There is a virtue in the sympathy of real friends to charm away half our woes. “Ointment and perfume rejoice the heart; so doth the sweetness of a man’s friend by hearty counsel.” And if Christian sympathy and kindness be so sweet when exercised to relieve our worldly misfortunes; how much sweeter still, when they administer the healing balm to the “wounded spirit,”—when they bring the consolation of the gospel to draw away the poison of sin, and sing of death! What more welcome visit can there be than that of a kind Christian friend, who feeling deep for your souls’ welfare, brings to your heart the message of peace, when from the conviction of guilt, you were just ready to plunge into the depths of despair.

4. Another advantage of religious society is—that it encourages and animates in duty. “Two are better than one.” Certainly we need all the encouragement which we can derive from one another in our pilgrimage. We have all so many embarrassments within, and so many obstacles without, in our journey toward the promised land, that the best often faint and become weary—the soul of the people is often “much discouraged, because of the way.” But how reviving it is to meet with companions on the way, who aiming at the same end, and being beset with the same trials, are yet holding on their way, and provoking one another to love and good works! Did Jonathan strengthen the hands of his friend David by his visit to him in the wood? So there are few Christians who cannot, from their own experience, testify to the efficacy of all similar visits. And if the mere recollection of the cloud of witnesses, who are looking from heaven upon us, is calculated to inspire the weary pilgrim with renewed courage and strength; may we not expect still more from the presence and example of fellow-pilgrims, who are partakers of like precious faith and of the same glorious hope?

5. The last advantage which I shall mention, is the blessing of God. Here we need only call to mind a well known passage from the prophet Malachi:—“Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts: in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.”

From the Georgia Missionary.

Messrs. Editors.—As your paper is a vehicle free for all denominations to spread good news through, I feel it not only a duty incumbent on me, but a privilege, to spread good news abroad, which is as cool water to a thirsty soul. Having recently been in Edgefield S C I will commence there. I have a letter from the church where the revival commenced, and have conversed with the brethren there. This church had been in a lukewarm state for a considerable time, until, not only their pastor, (the Rev. Mr. Manly) but the lay members felt concerned about it. They did not, as some of our cold churches do, merely sigh and complain, and seek their beloved on their bed, (Songs iii 1.) but they arose and went about. A private brother and the pastor went from house to house among the members of the church, and exhorted them to be more engaged in prayer, that the Lord

would revive his work among them; and to be punctual in their attendance at conference and prayer meetings. They prayed in the families they visited, and so went round. This had a good effect. At their next conference meeting in June, laying aside the improper restraints too often imposed by a public meeting, conversed together freely on what had been their feelings and prevailing desires—and before the meeting closed, when it was proposed from the chair, that in order to set a mark upon those that sigh and groan for the abominations of the times, those who felt disposed should publicly agree to be found in prayer for a revival—many of the brethren and sisters solemnly covenanted together in the presence of God, and confirmed it by shaking hands, that they would be found habitually in prayer to God, that he would revive his work in their hearts. Here was the travail of Zion—the place was made sweet and awful by the presence of the Lord, and many returned from it greatly wondering at the things that should come to pass. It was also agreed at this time, mutually, that in the interval of the meeting, they would exhort and encourage all the brethren and sisters whom they might see, to attend their church and prayer-meetings, and be otherwise diligently and faithfully engaged in duty. My communication would swell too large to continue to state particulars—what I have done is, that others may follow their example, and to encourage them so to do, I will state the result of these exertions.—A wonderful revival took place. At a union meeting on the fifth Lord’s day in July, which commenced probably the Friday before—on Saturday evening, while the exercises were proceeding calmly, there was a sudden and powerful moving among the congregation, as if by the force of an electrical shock. At first it created rather a feeling of astonishment, and even the minister, who was up at the time, scarcely knew what to make of it. But soon the mighty power of God was manifested by numbers of keenly convicted souls rushing up to the stand, and begging the prayers of God’s people. It was truly a shaking among the dry bones. On the next day the work seemed to be much increased, and from numbers who, in relating their experiences, dated their first religious impressions from this meeting, we believe it was one of the days of the Son of man. The drooping head of the church now began to be raised up, and their hopes revived. The issue has exceeded their highest expectations. From this time to the period when I got my information, was a little more than two months. Over one hundred had been received into fellowship by experience, and the work seems deepening and spreading. No noise, no disorder attends it, nor is the voice of the preacher interrupted but by the broken sobs and heart felt sighs of the mourning penitents. They state, “we have no doubt of its being the work of God.” Brother A. Blocker a worthy member of that church, told me of a little girl in her tenth year, who came to relate her experience. She said she had been a great sinner; and on being asked how she who was so young, could be a great sinner, she said her heart was full of sin, and burst into tears. She gave a very satisfactory account of the corruptions of human nature, and of the way of life through Christ, to the great joy of the church that witnessed how God, out of the mouth of this child, had perfected praise, and had chosen weak things to confound the wise.

I have also recently heard very interesting news from North Carolina, in a letter from the Rev. R. T. Daniel, of that state. We have seen some particulars of this revival heretofore, in “The Missionary,” but it is pleasant to hear that it is still spreading. He gives the names of twelve churches, where the work is going on. One preacher has baptized 350—three more about 100 each. If I understand rightly from the letter, it was the first day of August, that the Rev. J. Purify, pastor of the church in Wake county, (Hepzibah) baptized 54 in one day. The subjects of baptism were mostly young people, all dressed in their burial clothes, and all marched in ranks of four deep, singing to the margin of the stream. There were (it is supposed) 3000 spectators, by whom many tears were shed. The time he occupied in baptizing them was twenty-six and a half minutes. This may seem incredible to those who never looked at their watches when an active administrator baptized a large number. The good work seems to be spreading there wonderfully. Old men have turned out, exhorting and preaching,

and holding prayer meetings. Sometimes they hold all night.

I likewise hear interesting news from Raleigh. There many are coming forward, requesting prayer to be made for them. The Missionary society of that state has much revived. An agent has been appointed to visit all the churches and associations he can, and the Lord appears to be blessing his labours abundantly. There are numbers of cold, almost desolate churches, which, when visited, have generally been by the opposers of missions. Some of those churches have almost come to nothing. I hope and pray the Lord may still revive them, by the preaching of this missionary, or by some other means, which may seem good in his sight.

In our own state there are pleasant prospects. I have lately been in Putnam, where the Lord is pouring out his spirit profusely. I am told that the revival extends from Alabama to the Ocone; and it revives my heart to know of a truth, that it has gotten the north side of the river at Richland, in Greene county. Numbers are coming forward requesting the prayers of God’s people, while some are following Jesus in the baptismal stream. A little girl was baptized in her fourteenth year. These revivals seem principally to embrace the youth, though I see the gray-headed father come forward with tears, desiring the prayers of God’s people.

There is a pleasing prospect at the White Plains. At the meeting in August, they truly had a time of love at the Lord’s table, such as I have seldom witnessed. At the September meeting many distressed souls came forward, requesting the prayers of God’s people. The brethren there have long held up their prayer meetings.—We hear of the Lord’s doing great things at the north, and in Tennessee; and the Rev. Mr. Posey told me the Cherokee Indians, at one of his schools, were considerably awakened—would go 30 miles to hear the word preached. Two of the children at school who have recently given an evidence of a work of grace in their hearts, had been baptized. The Lord is blessing our efforts to civilize and Christianize them. Surely it is time for opposers to lay down their arms, and seek an interest in Jesus Christ. A Baptist.

## PALESTINE MISSION.

From the Missionary Herald for October. Letter of the Rev. Mr. Fisk.

[Some late arrivals from foreign places have brought letters written several months ago by Mr. Fisk. In December last, the English chaplain having returned home, Mr. Fisk was again invited to preach in the chapel. He pursued his usual course of studies, and of attempts to benefit his fellow men. The following extract from one of his letters, dated Smyrna, Jan. 2, 1822, will be interesting to many readers.]

Religious discussions with a Catholic.

“During the month past, I have had several opportunities. The following is the substance of several conversations with a Catholic, a gentleman of intelligence and learning, to whom we gave a Bible more than a year ago, and with whom we conversed on religious topics. I enquired, “What do the Catholics understand by the infallibility of the Pope?” He replied, “They mean, that his decisions, both as to matters of fact and religious doctrines, are infallibly correct and true. But this opinion is erroneous.”

I then deduced the arguments of Pascal, who to prove that the decisions of the Pope, as to matters of fact, may be erroneous, brings examples, in which one Pope had contradicted and set aside the opinions of his predecessor; and others, in which it was pronounced heresy to believe, that the earth moves, or that there were antipodes. “All the morality of the Romish church,” said he, “changes according to convenience, and what is right at one time, is wrong at another.”

We then conversed on transubstantiation. I explained our Saviour’s words, as implying that the bread and wine became, in a spiritual sense only, the body and blood of Christ. He replied, “The Catholics say, in a physical sense.” “But,” said I, “the bread and wine still retain the form, appearance, taste, and all the qualities of bread and wine; but have none of the peculiar properties of flesh and blood.” And St Paul himself, speaking of the bread and wine, See 1 Cor. xi, 26—28. He then said, “what idea the Catholics attach to the language they use on this subject, I cannot conceive. I am persuaded they do not believe their own assertions. I think it impossible for the human mind to believe them. They contradict the plainest evidence of our senses.”



I next adverted to the doctrine of the Catholic church, that every time mass is said at church, Christ is crucified afresh: and read the verse in Hebrews, which speaks of Christ's suffering but once. He then said the Romish doctrines on this point, was in direct opposition to that of St. Paul.

In one of our interviews, we read in Italian, part of a sermon on purgatory, by Padre Tornielli, and then conversed some time on the subject. The Romish doctrine, as he explains it, is, that all who are not members of that church, are inevitably lost; that the faithful members of the church will be admitted immediately to heaven; but that others will be condemned to purgatory for a certain period, the length of which will depend on the heinousness of their crimes, and the prayers which are offered, and the monies paid for their deliverance. After I had shewed him Matt. xxv, 46. and referred to the parable of the rich man and Lazarus, he exclaimed, "O the doctrine is directly opposite to scripture, and is maintained by the church only for the sake of the money paid for the delivery of souls from purgatory."

On one occasion I introduced the subject of praying to the Virgin Mary, to other saints, and to angels. He answered me, that in Italy, (where he has resided for years,) they pray more to the Virgin Mary than to God himself. I ventured to assert, that scripture furnishes neither precept nor example for praying to any created being. "True," said he, "but they learn this from the priests, and, as they receive pay for every mass they say, it is for their interest to say mass as often as possible." We also conversed on confession to the priests, the observance of fasts and feasts, and some other points, but I could not find a single thing on which Catholics and Protestants differ, concerning which he favored the Catholic side, though he is a member of that church. He has, I trust, unlearned the principal errors, which he had been taught to believe. God grant that he may soon understand and love the truth as it is in Jesus.

Letters have recently come to hand from Mr. Fisk and Mr. Temple, dated at Malta, in July. They bring the pleasing intelligence, that the Governor had given permission to put the Mission press into operation and to print tracts, &c. in different languages for distribution. Several tracts in Italian and modern Greek were already prepared; and the missionaries were only waiting for type, which had been ordered from France. Mr. Fisk urges reinforcements of that mission. He probably left Malta in September, on an exploring tour. The pious friends of that mission, in Malta, think they discover a peculiar interposition of Providence in its behalf. Fields of immediate usefulness are opened, much beyond their expectation.

*Abstract of the journals, &c. contained in the Missionary Herald for October.*

#### MISSION IN CEYLON.

##### ODDOOVILLE.

Remarking upon the scenery around their house at Oddooville, the missionaries say, "what principally offends the sight is, the idol temples in almost every green grove, which are often mere hovels, as wretched in their appearance as the gods are powerless, and the worshippers vicious in their characters. No one can take the shortest walk without exclaiming 'what has sin done!'"

The number of boys in the boarding school is 12; promising and disposed to practice religious duties; but not pious, or especially anxious for salvation. They are taught diligently the elements of knowledge, and the scriptures.

In connexion with this station are five native free schools in which the number of boys is 250, and the average attendance 200. In these the native books are gradually supplanted by scripture extracts. They hope by those schools to inspire a taste for reading, which is now, from the indolence of the native character and the bad state of education, almost totally wanting. They endeavor by questions and explanations to induce habits of reflection; for, say they, "the great mass of this people never think. Hence their absolute listlessness, indifference to truth & error."

These schools are taught by heathen masters; but an observance of rules is secured, an entire contrivance maintained, by a regular weekly visitation.

##### Tillipally.

Mr. Richards, (who has long had feeble health) and his wife, removed to this sta-

tion after the death of Mrs. Poor, to take charge of the family concerns, the boarding school, and the temporal affairs of the station. Mr. Poor then devoted himself to preaching, conversation, and the superintendence of schools. This removal was on the 25th of June, 1821. From this time the journal is continued. On June 27th is related a resolute attempt of Mr. P. to converse with the Brahmin of the principal idol temple who had always avoided him. He succeeded, and his faithful remarks were heard patiently, until the people intruded.

July 1, Sabbath.—Mr. Poor preached at another place. Nicholas, a pious native, conducted the service in the church, in the morning. In the afternoon four others prayed and read with the children in the school room. Two girls asked permission to go into the village on Saturday afternoon to converse with the girls and women of their acquaintance.

[On account of the customs and superstitions of the country very few females have yet attended the school. May these two girls draw more to Christ than did the woman of Samaria.]

July 4. Visiting an out-school, Mr. Poor found 4 little girls at school. The school master's wife read to him a part of a chapter. She was the first native woman he had heard read in that country.

14. Mr. P. learns that Nicholas and the other natives who converse on religion are reputed to be crazy. [The impatient resort to much the same refuge, the world over.]

15. Sabbath. From the remarks and questions of hearers it was evident the subject of discourse was more felt than usual, and had excited doubts whether it might not be true.

16. to 25. Mr. P. spent several days in each of two different villages, determined to deliver his message to all the inhabitants. At Elarie, an aged man gave great attention at the examination of the school, and came to Mr. P. in the evening to converse, evidently inquiring after the true way.

##### Of his labours in Egypt.

He writes from Alexandria, Feb. 28, 1822. By invitation of Mr. Lee, English consul, he preached to the English residents, masters of vessels in port, and sometimes English travellers. Major General Malcolm, who has spent about 30 years of his life in India and Persia, was with him two sabbaths. He says "the progress of knowledge and civilization in India is astonishing;" fears that young missionaries may be too zealous; but "entertains no doubt of their ultimate success."—Mr. F. has seen works among the catholics, both in French and Italian, each of which is pained upon the people by the priests for the Bible; but it is only a history of the Bible with omissions, abbreviations, and comments. &c. the fathers continually quoted as authorities for the explanations given. Many do not know but that this is the real scripture.

Mr. F. found only one Coptic church & convent in Alexandria, and two priests. One of them informed him there were not less than 6 or 700 Coptic churches in Egypt: most of them in upper Egypt. When he told these priests he was a minister of the gospel from America, he was obliged to tell them what and where America is. He found the Greek christians few in that city; very ignorant and irreligious. It was in their convent he buried his beloved brother Parsons.

##### SANDWICH ISLAND MISSION.

The Journal kept at *Wookoo*, Nov. 16th to Dec. 15th 1821, contains little that is interesting, except evidence that the missionaries are proceeding with their work; that their school is improving; that they continue to have the countenance of the principal characters; and the American and Russian officers who visit there are friendly and kind.—A letter to them from *Atooi* represents their general state to be prosperous also; but that the labourers there (being only catechists,) are very desirous of a preacher with them. At both stations they were favored with health. At both they had heard, with deep sorrow, of the death of Dr. Worcester. *Con. Mir.*

*From the Missionary Herald.*

##### NEW ZEALAND.

We hope many of our readers, are well acquainted with the Rev. Samuel Marsden's character, the active, laborious, and enterprising founder of Christian society in New Holland, and chief promoter of missions to New Zealand. He visited the barbarous inhabitants of this island, in 1815, and again in 1819, for the purpose of promoting the prosperity of the infant mission there. From the journal of his

last visit, as published in the appendix to the 21st Report of the Church Missionary Society, we make the following extracts.

##### A small settlement at Manowowra, under Korrokorro, resolved on.

After breakfast, we set off to Manowowra, to examine the ground for a settlement, accompanied by Korrokorro and many of his people. We found a level piece of good land, surrounded by hills, the soil of which was generally rich, at the head of a fine harbour. As this was the best situation for timber, water, and good land, we determined on forming a small settlement here. The harbor abounds with the finest fish; and there is safe anchorage for shipping. The fresh water is good; and it is a very convenient place for a school. Korrokorro was much gratified with our choice. Here Tooi intends to reside. He gave directions for materials to be immediately collected for temporary buildings for the Europeans; and returned, in the evening, to Ranghee-hoo. The distance between Manowowra, and Ranghee-hoo, is about nine miles.

##### Divine service on the Beach.

AUG. 22.—We assembled on the beach for public worship, as there was no place for divine service sufficient to hold the people. We were surrounded with natives, and a number of chiefs from different districts, and some from the river Thames.

##### Encouragements to the duties of attempting to evangelize the natives.

It was very gratifying to our feelings, and affords us a pleasing prospect, to be able to perform the worship of the true God in the open air, without any sensations of fear or danger, when surrounded by cannibals with their spears stuck in the ground, and their pattoo-gattoons, and daggers concealed under their mats. We could not doubt that the time was at hand, for gathering to the fold of Christ this noble race of men, whose temporal and spiritual wants are inconceivably great, and call loudly on the Christian world for relief. Their misery is extreme. The prince of darkness, the god of this world, has full dominion over both their bodies and souls. Under the influence of darkness and superstition, many devote themselves to death; and the chiefs sacrifice their slaves as a satisfaction for the death of any of their friends—so great is the tyranny which Satan exercises over the people!—a tyranny from which nothing but the Gospel can set them free; and we cannot hope for the Gospel having its full effect, according to the ordinary course of the Divine proceedings, without the united aid of the Christian world. Suitable means must be provided for the civilization and evangelization of the inhabitants of New Zealand; and if this be done, there can be little doubt but the important object will be attained.

##### BAPTIST MISSION IN BURMAH.

Extract of a letter from one of the American Baptist Missionaries at Rangoon, in the Burman empire, to a friend in Concord, N. H. dated March 22, 1822.

"We still continue without any disturbance from the government of this place. The Siamese war is given up by his Burman Majesty. In fact, the troops have been recalled and disbanded, without having made any attack of a serious nature on that people. The King is not expected down [from Ava] to Rangoon, so that if he be applied to again for toleration, it must be done at Ava. He has once or twice inquired about the 'American teachers' in such a manner, as to give the idea that the impressions which he received when they [Johnson and Coleman] presented their petition were not correct—thus opening the way a little for another application. Were the King to utter his fiat against any Berman's embracing the christian religion, not a Berman would dare to listen to us. But were the King to allow freedom of conscience, not a country would present stronger invitations to missionaries. Our circumstances are just those which arise from possessing no knowledge what the king will do."

##### N. H. Repository.

##### American Board of Commissioners for Foreign Missions.

The annual meeting of the Board was held at New Haven, on the 12th and 13th ult. The receipts into the Treasury, during the year ending August 31, 1822, amounted to about \$61,000, of which more than \$59,000 were donations. The expenditures of the Board surpassed \$60,000.

Mr. EVARTS having been re-appointed Corresponding Secretary, HENRY HILL,

Esq. of New York, formerly Vice-Consul of the United States at Valparaiso, was appointed Treasurer, and will immediately enter upon the duties of his office, at the Missionary Room, Boston.

The Rev. Dr. Proudfit, of Salem, N. Y. preached the annual sermon, on the evening of the 12th, from Mal. i. 11. "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts." A large and attentive audience were highly gratified with the discourse. It will soon appear thro the press, as will the sermon of Rev. Dr. Miller. [*Herald.*]

##### AMERICAN EDUCATION SOCIETY.

The seventh annual meeting of this society was held in Boston on Wednesday of last week. His Honor, William Phillips, President in the chair. The meeting was opened with prayer by the Reverend Dr. Holmes. The officers of the last year were all re-chosen, with the exception of the Rev. S. E. Dwight, who declined a re-election; and received the thanks of the society for his faithful services during the last four years. Rev. B. B. Wisner was elected to fill the vacancy occasioned in the Board by this resignation.

In the evening of the same day a public meeting was held at Park street church. After prayer by the Rev. Professor Porter, the Annual Report was read; and the assembly were addressed in relation to the object of the society, by the Rev. President Moore, of Amherst Collegiate Institution, Rev. Mr. Hewitt of Fairfield, Conn. and Jeremiah Evarts, esq. The collection at the close of the meeting amounted to \$180.

Few institutions promise more important and permanent benefits to the church and the world than this. It has already extended aid to three hundred and fifty-seven young men in their preparation for the ministry; a few of them are already laboring successfully in the vineyard of the Lord; a few have been called to rest from their labors on earth; and others are prosecuting their studies with laudable diligence in various parts of the country.

The receipts into the treasury exceed those of the last year by nearly three thousand dollars; besides the substantial aid rendered to the society and its beneficiaries in classical books, board, tuition and clothing from many generous benefactors of the church.

The report however will probably be soon published, and we need not anticipate its details. But on this as every occasion, when we speak of the American education society, we feel constrained to urge its claims on the beneficence of all who love Zion,—and to intreat for it an increasing interest in the prayers of faith and labors of love, by which the present age is distinguished. *Bost. Rec.*

##### SABBATH SCHOOL MISSIONARY.

Rev. Timothy Osgood has spent we believe ten or fifteen years in itinerating without direction from any particular society. He preaches, distributes tracts, establishes sabbath schools, forms companies of youth for reading good books, and furnishes them with small libraries. He receives no compensation but his living and necessary expenses; and defrays the expense of his various charities to some people, by soliciting aid from others who are able to help them. He has been in the habit of publishing an annual account of his proceedings, which he has usually presented for previous inspection to some persons of responsible character. The last Record contains his account for the year ending Sept. 17, 1822, examined and certified by two ministers near the Canada line. He has travelled 4794 miles. He had on hand at the commencement of the year 50 dollars; in the course of it collected 445, making 495 dollars, in cash. He has expended for his charitable objects and expenses 484 dollars 20 cents; leaving a balance now on hand, of 10 dollars 80 cents. He collected books and tracts estimated at 234 dollars, which he has distributed, or deposited in different places for distribution.

The field of his labours the year past has been in the vicinity of lakes Ontario and Erie: he has been around the former twice, and the latter once. In most places which he visited, he met with very kind and hospitable reception. He has preached 7 or 8 times a week on an average; and has procured the appointment of more than a hundred committees for carrying Sunday schools into operation. He has lately found benevolent persons in Quebec to aid the Sunday school union Society of



Canda; and even some catholics, who contributed liberally. When he leaves books in the care of a particular person, he advises that they be formed into a circulating library, to be read gratis by the poor, and for a small sum weekly or quarterly by those who are able to pay to increase the stock and furnish books for sabbath schools. He recommends that a small library, (of juvenile books we presume,) be attached to every Sunday school. C. Mir.

#### STYLE OF PREACHING.

Voltaire, in his Essay, "*Des different gouts des peuples*," has the following remarks, on the eloquence of the pulpit: "Let a man, like Bourdaloue, preach before an English assembly, and animating, by noble gestures, a pathetic discourse, let him cry, 'Yes, Christians, you were indeed well disposed; but the blood of this widow whom you have abandoned, the blood of this poor man, whom you have suffered to be oppressed; the blood of these miserable beings, whose cause you have not espoused, this blood will fall on you; and your good dispositions will only serve to render its voice more loud in demanding from God vengeance for your unfaithfulness. Ah! my dear auditors, &c. These pathetic words pronounced with force, and accompanied by vehement gestures, would make an English auditory laugh. A sermon in France is a long declamation, scrupulously divided into three parts, and recited with enthusiasm. In England, a sermon is a solid and sometimes dry dissertation, which a man reads without gesture, and without elevation of voice. In Italy, it is a spiritual comedy—*une comédie spirituelle*." With some deductions, Voltaire's remarks are not far from the truth. A desirable improvement, however, in the style of preaching is, we believe, winning its way in the English church. The piety and zeal and powerful eloquence of many dissenting ministers, have convinced the established clergy, to a considerable extent, of the injudicious and unpopular character of the style of preaching still too common among them. There cannot, however, be a general exchange of formal and unenlivened lectures for warm and earnest appeals to the heart, until men of true piety be invested with the ministerial functions. That this is now generally the case in the English established church, or that it ever can be expected to take place, under the present system, by which numerous livings are distributed among merely professional candidates, will not be pretended. Col. Star.

#### A CHRISTIAN'S END.

Wise agents always propose an end before they begin their work, and then direct their actions to that end. If the mariner launch, it is that he may get to such a harbour;—therefore he sails by compass, that he may obtain what he sails for.

A Christian should always have one eye upon his end, and the other eye upon his way. That man lives a brutish life, who knows not what he lives for; and he acts but a fool's part, who aims at heaven and lives at random. A Christian's wisdom consists in two things—in choosing a right end, and in using right means to obtain it; or, in choosing eternal happiness as the end, and in using Jesus Christ as the way. What dost thou aim at, oh my soul! Is it a full enjoyment of thy God? Why, then, credit, and trust with approbation and acquiescence in Jesus Christ, as the way of access to the Father, in prayer and other acts of homage, of the expiation of sin, of pardon for the guilty, of justification and peace with God, of holiness, and happiness. This is the way in which thou shalt always see heaven before thee. Spirit of truth, and light, and power! teach me the faith and the holiness of the gospel. Aid me to be strong in faith, and to grow in grace, and in the practical & experimental knowledge of Jesus Christ. Favour me upon earth with a constant anticipation of the felicity of heaven. *ibid.*

From the Christian Watchman.

According to a letter lately written by Rev. Pliny Fisk, missionary at Jerusalem, Egypt now contains about 3,000,000 of inhabitants; about the same number of Israelites that departed with Moses for the land of Canaan. Mr. F. considers this to be as large a number as was ever seen moving in one body, if we except the army of Xerxes. Josephus says there were 600,000 men of an age fit for war. This agrees with the scripture account, Exodus xii 37. Several hundred years before Christ, the population of Egypt was supposed to have

been 8,000,000. Alexandria, 900 years the capital of Egypt, once containing a million souls, does not now contain more than 11 or 12,000. It was built by Alexander, B. C. 331.

#### CHRISTIAN REPOSITORY.

FRIDAY, NOVEMBER 1.

#### DUELLING.

On no subject perhaps do men more frequently mistake than that of honor. The man of true honor is one who scorns all meanness. He never stoops to the business of slander nor condescends to low scurrility or cunning chicanery. "'Tis a great man who scorns a little thing."

In nothing does a man show more nobleness of soul, more real virtue, than by cultivating a spirit of forgiveness. "If thy brother trespass against thee, forgive him." Let this sentiment be engraven upon the heart, not only of the Christian, but of every man of true honor, "to err is human to forgive divine." Have I been injured, will not futurity declare my innocence, will not time, the great tell-tale of events, disclose to the world my real character? But it is not our business to reason with the man bent on revenge, or moralize with the duellist. We are sure the duellist is lost to reason and humanity: that he has no "fear of God before his eyes."

To us, however, it is strange "'tis passing strange," that Editors, or men of influence will in any way be necessary to this infamous practice. A practice fraught with consequences the most fatal to the happiness of society, and the honor of our national character. We view it as it regards the welfare and reputation of a community. Think you it adds lustre to the American character to enrol among duellists the brightest genius of our country? Think you it adds dignity to our national character, to record as the victims of this inhuman practice, the names of Hamilton and Decker. Even the name of duellist or being accessory to a duel, should stamp the character of a man with infamy and disgrace. And will men of influence sanction it? In view of this train of evils, will editors publish with an air of triumph the proceedings of a duel? Will they sanction it by publishing provocations for a duel? and with brutal madness push on to destruction the infuriated demons? Let every editor reflect if he can do this, if he be not a murderer at heart! Will you fellow citizens sanction this diabolical practice by giving to a duellist your suffrages for the Presidency of these United States? Wo to that people whose chief magistrate is a duellist! Whose rulers are base murderers!

This subject, fellow citizens, demands your serious attention. Upon it depend the interest and the honor of your country. We have not entered upon it with party views, or political feelings. But as Christians—as citizens, we have viewed with deep regret the recent publications of our brethren of the type. Most seriously do we hope that our ears will never again be saluted with the publication of slander, nor our hearts pained with any thing that shall directly or indirectly favor the infamous practice of duelling.

#### THE MONTHLY CONCERT.

"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even to the end of the world. Amen." Math. xxviii. 18, 19, 20.

The command of our Saviour during his ministry was, "Go to the lost sheep of the house of Israel." But by his death he has broken down the middle wall of partition between Jew and Gentile, and commanded his disciples to "go and preach the gospel to every creature." That the command is binding on the Church at this day is evident from the words, "Lo I am with you always even to the end of the world."

It is not our object to pursue a train of reasoning on this subject, nor go into minute details. We shall only make some important suggestions with regard to the monthly concert. The idea of some thing of this kind was first started by a few pious clergymen in Scotland about 40 years ago.

At first, individuals assembled to pray for Zion, and devise means for building up her waste places. At length Societies united; and soon the plan was adopted by the pious pastors and churches in England, and in a few years spread through the British Empire. By means of letters and tracts, information was conveyed to the American Churches, and they were invited to join in the concert. For a number of years the monthly concert has been established and tolerably well attended by those who feel for Zion in most of our churches. Still the magnitude of the object is not sufficiently felt. Christians in their views are too limited and contracted. Sometimes their minds seem to extend no farther than their own society, whereas they should spread the world before them in all its moral desolation. They should imagine before them six hundred millions perishing for

lack of vision. If the churches felt on this subject as did the Apostles of our Lord, how would they cry mightily unto God! They would "pray the Lord to send forth more laborers." We shall now proceed to notice some particulars.

1st. We ought to feel the exigency and the importance of the case. Whoever is conversant with the history of heathen nations needs not be told that their situation is wretched and deplorable in the extreme. They are bound in chains of bigotry and superstition which mar their social happiness, and deprive them of their intellectual enjoyments. Their worship is calculated to pollute the heart and deprave the affections.

The moral state of the heathen world has been essentially the same in all ages, and has sufficiently proved, that the world by wisdom knew not God. The most that Pagan philosophers have been able to do is to conjecture and to doubt.

We urge likewise the necessity of immediate attention to the subject. The situation of the moral world is rapidly changing. It exhibits an appearance widely different from any age that has preceded the present. The governments of almost every nation are softening down to humanity, and new governments are forming upon a rational and consistent plan. The hearts of many appear to be opened to hear the gospel. No Christian can reflect upon the Missions lately established in the Islands of the North and South Pacific, without acknowledging the like has not been known since the days of the Apostles. From the East, from the West, from the North and from the South is heard, the Macedonian cry, "Come over and help us." Who that regards his Lord's commands can feel indifferent on the subject of missions? Is not the command of our Saviour still binding upon us, "Go preach the gospel to every creature?" How aggravated then is the guilt of him who knows his Masters will and does it not!

2d. The objects of prayer.—Much we apprehend is lost by not feeling the particular object of the Monthly Concert. We meet whether in large or small circles to pray for Zion. We have before us a world; a great proportion of which, lies in ruins, enveloped in moral darkness. We come before God to plead in the name of Christ for his ancient people who have long been scattered and peeled, and driven to the four winds of Heaven. And can we not plead with confidence the promise that they shall be restored—that they shall be grafted into their own olive tree? We are to remember those who have embraced Mahomedan delusion, whose Bible is the Koran, whose spirit is warfare, whose defence is the sword, whose imaginary Heaven is a beastly paradise, but whose end is perdition. A great part of the world too professedly Christian have a strong claim upon our prayers. I mean those who are still under the dominion of Popery. Shall we not, my brethren, pray that the Lord would raise up some CALVIN, or LUTHER or KNOX, to thunder terror in the ears of the Pontiff and break the chains of superstition and bigotry.

But a still larger proportion yet remain in the darkness of paganism. What the Lord has done, and is now doing among them in many places should encourage us to prayer and exertion.

The missionaries now laboring in every part of the world have a claim upon our benevolence and prayers. All these and many more we should have feelingly in our minds when we meet on these occasions.

3d. While praying for Zion let us not forget that unhappy portion of our race, who are retained in bondage. Are we a Christian nation, and do we yet retain more than a million of Africans in slavery? Are they kept in entire ignorance with regard to their future state? "O tell it not in Gath, publish it not in the streets of Askelon!" With regard to their immediate emancipation we shall not now speak. But with regard to their moral and religious improvement, they demand our attention and prayers. Let not this faint but any longer rest upon our country! Let what can be done, be immediately done, to civilize and christianize them.

4th. If so great the calls of the church and so pressing the demand for missionaries, how important that we pray for the Colleges. In all the Colleges in these United States there may be reckoned 2000 young men. Of this number perhaps not more than one fourth are looking forward to the ministry. Whatever the world may say, the church depends in a great measure upon the Colleges for religious teachers. How frequently then ought Christians to pray for the influence of the Spirit upon our Seminaries of learning. Here are 15,000 young men of talents, many of whom if ardently pious would become the ambassadors of Christ. Remember too that these would be immediately prepared for the work if converted: Now the Church are educating many altogether that they may enter the ministry at some future period. The many revivals during the three last years in the Colleges ought surely to encourage our hopes, and strengthen our faith.

5th. Necessary preparations for the meeting. A meeting so important as this claims our attention before hand. We ought to spend some time in meditation and prayer before we enter the place of worship. And at each of these meetings there ought to be a contribution for where is the propriety of praying and not doing? Had we time to pursue the subject we would point out some of the popular objections against missions and the missionary cause, but we shall conclude with a few brief remarks on the practical influence which these meetings should have upon us.

Lastly. A right improvement of the Monthly Concert would have a salutary influence upon our lives. Did we pray and think sufficiently on this subject we should constantly be deriving means for the spread of the gospel. We should lay hold of every opportunity in our power to do good, to alleviate the miseries of those around us, and relieve the spiritual as well as the temporal wants of those far distant.

By the latest accounts from the Sandwich mission, (says the *Christian Watch'n.*) which were to Dec. 28, 1821, the missionaries continued to receive numerous fa-

vours from the civil authorities, and from strangers who occasionally landed at the islands. On the 12th of December, the missionaries were much cheered by the arrival of the brig Owhyhee, Capt. Henry, from Boston, bringing for them letters, newspapers and pamphlets, from their American friends. They gratefully notice the signal mercy bestowed on the churches in the numerous revivals of vital religion in these states, ascribing devout thanksgiving and glory to the great Head of the Church. The 14th of Dec. was the second quarterly examination of the school for the second year—Lieut Boyle, two physicians and a midshipman of the Russian ships of discovery arrived there, were present, as were also Messrs. Davis, Hune-well, Conant, Dana, and Harwood. Several of these gentlemen expressed much satisfaction at the specimens of improvement which they saw in the school, in spelling, reading the scriptures, writing, &c. ISAAC, a native of the N. W. coast, of a tribe not far from Nootka Sound, exhibited a drawing of the little establishment, and several flowers prettily painted, bearing marks of original genius. SAMOA, a native of Otaheite, who is attached to the family by the express direction of governor Cox and Kaahoomanoo, besides spelling a lesson in English, read with facility a page or two from an Otaheitan catechism. Wm. Beals, was examined in spelling and reading, in the vernacular tongue; Nathaniel Chamberlain, in geography and penmanship; James Kahoonoo, the King's young friend, read with tolerable facility a paragraph of scripture, and exhibited a copy book which does credit to his genius and industry.—The pupils answered a number of questions in scripture history, and in Watts' Catechism. At the close of the pleasant interview, the school and its patrons, and the nation, were commended to God in prayer.

Perhaps in nothing are the missionaries laying a more solid foundation of advantage to the natives, than in the instruction to their children and youth. They have now in their employ, an inventive and experienced artisan, and they propose, as soon as circumstances admit to erect a grist mill, &c and to endeavour to inspire in the natives a disposition for the promotion of manufactures by machinery.

HERSCHELL, the great Astronomer, the discoverer of the planet which bears his name, (or more technically the *Georgium Sidus*), and the inventor of that stupendous telescope with which he demonstrated the moon to consist of land and water, surrounded by an atmosphere, and in all probability inhabited similar to our own, died on the 1st of September, near London, in the 86th year of his age.

FANATICISM.—A man named Pritchard, lately died at Norfolk, of abstinence. He had been hypochondriac, and his last fatal illusion consisted in a belief that if he fasted forty days, (the duration of our Saviour's fast) he would be endued with divine nature, and never die. In vain did his friends remonstrate—in vain did nature, retiring gradually, warn him of his approaching dissolution. He persevered until the twenty-fifth day, when in extreme state of exhaustion, reduced to a mere skeleton, having only on the twenty-first day taken a little mint toddy, and a little milk, refreshing himself by the external application of water to his face and breast, he died. [Char. Cou.]

BOMBAY.—Mr. Hall and Mr. Garret write, that they are now printing an edition of the Gospel of Luke, (2,500 copies) which exhausts the stock of paper, which was sent them from this country some years ago. They are in want of increasing funds to print portions of Scripture for distribution, to meet the increasing demand.

MARRIED.—On the evening of Tuesday the 22d inst. by the Rev. Mr. Magraw, Mr. ROBERT M. MASTER, to Miss MARTHA TAGART, all of Cecil County, Md.

#### OBITUARY.

DIED.—On Tuesday last at his residence, in this vicinity, General JOHN STOCKTON, in the 67th year of his age.

#### THE CHRISTIAN REPOSITORY

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